

THE

Thirtieth Annual Report

OF THE

MINISTRY-AT-LARGE,

IN LOWELL, MASS.,

TO THE

LOWELL MISSIONARY SOCIETY.

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CITIZEN AND NEWS PRESS,—KNAPP & MOREY, BOOK AND JOB PRINTERS.

44 Central Street.

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Directors of the Lowell Missionary Society.

E. B. PATCH, President,
A. E. BOWERS, Secretary,
D. B. BARTLETT, Treasurer,
H. A. HILDRETH,
G. A. GERRY,

H. B. COBURN,
CHARLES KIMBALL,
J. G. HILL,
A. E. SPALDING,
GEORGE WRIGHT.

Officers and Teachers of the Sunday School.

MRS. H. C. DUGANNE, - - - - - Superintendent.
R. A. DALY, - - - - - Assistant Superintendent.
MISS GERTRUDE SHELDEN, - - - - - Librarian.
FRANK MOODY, - - - - - Organist.

TEACHERS.

MISS L. E. PENHALLOW,
MISS ANN F. ANDERSON,
MISS MARTHA C. WALKER,
MISS MATTIE COBURN,
MISS MARY E. STONE,
MISS E. O. ROBBINS,
MISS JULIA BENNETT,
MR. G. H. STEPHENS,

MISS SUSIE H. CHASE,
MISS ALICE J. FELLOWS,
MISS LOUISA A. DALY,
REV. H. C. DUGANNE,
J. D. HUBBARD,
MRS. P. ANDEASON,
MRS. J. D. HUBBARD,
MRS. D. B. BARTLETT,

MRS. S. J. SMITH.

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REPORT.

To the Directors of the Lowell Missionary Society:

Just about fourteen months ago, the "financial panic" which had fallen on the country some weeks previous, reached Lowell, and though it was not as severe as it was feared it might be, the business depression by which it was followed, has been of longer continuance than was expected. It has "dragged its slow length along" through the entire year, and its end is not yet. To what extent this business depression has affected the poor of our city, is what you are now most anxious to learn, and this we shall endeavor to show in connection with this report, so far as it relates to the Ministry-at-Large.

The long period of prosperity with which the country was favored previous to our present embarrassments, attracted large numbers of laborers from rural districts, and from abroad, to the larger towns and manufacturing centres of the land, and plenty of work and liberal wages, led to the formation of habits of more than ordinarily generous living. The first check, therefore, to our business prosperity, produced something like a shock, and some time was required, not only for business men,

but for the laboring classes, to change their habits, and adapt themselves to the altered condition of the times. This change, however, has gradually taken place, and the poor are living on less to-day than supplied their wants a year ago. This panic, which made itself felt here about the first of November, 1873, was followed by a speedy reduction of wages and the employment of less help. This, again, was succeeded by a further reduction last October, and in some mills a reduction of time also, the result of which, we should naturally expect, would be a constantly increasing demand at the door of charity. But we have not found it so. The greatest pressure was felt during the first four months of the dull times. Since that time there has been a gradual "easing up," until last month, and even that was not so severe as we feared.

By referring to our books, we find that we had 330 applications in November and December of 1872, which rose to 558 in the corresponding months of 1873, and fell again to 447 in 1874. This difference, of course, is largely due to the extreme severity of the weather during these two months in 1873, and their unusual mildness in 1874, but not wholly. Something must be credited to the more rigid economy imposed on themselves by the poor. They have sought cheaper rent, moved into closer quarters, bought less clothing and worn it longer, done with less fuel, and lived on plainer food. Their wants are, undoubtedly, no less than they were a year ago, although they may be felt less keenly, or if felt, they are borne with greater patience. Other causes have contributed to diminish the number of applications, as the season advanced, only one of which I will mention here. It is the highly commendable disposition, we have

observed, on the part of many to prefer others to themselves. It often happens that when anything is to be given away, there is an unseemly haste on the part of those who receive, to be served first and most bountifully, but we have observed with pleasure, a surprising readiness on the part of some to stand back and wait for others, who, they fear, may be more needy than they. Some very touching incidents of the poor, stinting themselves to aid others still more unfortunate, have come under our observation.

It is not, however, the closing of the year, but its opening, that makes the heaviest draught upon our resources. Though the number of calls in November and December of last year were unusually large, as we have seen, it rose still higher in January and February of the present year, (1874,) the number being 626. The first six months of the year we recorded 1,444 applications for aid, and the last six months only 887, the whole number received during the year, being 2,331, (or 427 more than were received the preceding year.) Of this number 417 were refused and 1,914 were granted. These applications represent about 453 families, and about 1,800 individuals. The amount of money expended in responding to these calls was \$2,902.53. A larger sum could have been disbursed to good advantage, but we felt the necessity of reserving something for a time of greater need, which we anticipated in the severe months of the approaching winter. Of the money expended nearly two-thirds was required during the first half of the year, indicating, unmistakably, that the greater want is experienced during the early part of the year. And it is this we have now to meet.

But while we have managed to make our cash expenditures a trifle less than last year, we have given out nearly double the quantity of clothing. Food, fuel and a tenement are the first things to be secured from the monthly receipts of the poor. Clothing and bedding are the last. It often happens that the receipts are sufficient for the former, but not the latter. And so the demand for clothing has been much greater, in proportion to our other calls, than ever before, and fortunately we have never before had so good a supply. We have distributed 1,303 articles of wearing apparel during the year, and about 86 yards of cloth. We have also supplied a number of bedsteads, mattresses and other articles of furniture sent to us by parties removing from the city, who prefer to give them to the needy rather than to sell them for the trifle they bring. If this were done more frequently it would supply a great want, for these things are the last that the poor secure for themselves. Food they must have to support life. Clothing, if they appear out of doors, is indispensable. But the sleeping apartments are out of sight, and are often extremely uncomfortable and unhealthy. It is here that real poverty often shows itself when it is not seen elsewhere. I could point out persons whose circumstances would not be suspected from their appearance at church, who retire every night to a couch upon the floor that would make the heart ache to behold, as well as the frame to lie upon. We have seen great wretchedness here. We knew of one family of seven persons trying to sleep upon *one* mattress, with two army blankets and a sheet for the covering. No pillows. We could describe others hardly less unfortunate, but we forbear. The rest thus obtained is imperfect, and severe

colds are taken, which result in sickness and the loss of time, if not the permanent destruction of health. It is extremely trying to the constitution to pass the day in the heated atmosphere of the cotton mill, and the night in a cold room without sufficient covering. Bed-rooms being of those "things not seen" are often culpably neglected when there is no need of it, but bedding is expensive, and comfortable beds are by no means always within reach of the poor.

It is sometimes asked if we give to this or that class or nationality. We therefore give below the number of applications received from each of the principal nationalities represented in the city. We received from

Americans, 783	Scotch, 318	French, 67
Irish, 779	English, 305	and from others, 80

In disbursing our aid we know neither race nor color, nationality nor religion. Except where the provisions of the will, or a special request impose other conditions, only four questions are asked, namely: Is the applicant needy? Is he worthy? Is he a resident of Lowell? and are his wants temporary? The answers being in the affirmative, we assist in proportion to our means. Other questions are asked, but not with the view to discriminate in our charity. A record is kept of the applicants, giving the name, the date of application, the nationality, the religion, the place of worship, the residence, the number and condition of the family, whether married or single, widow or deserted wife, child or adult, the occupation, the application, whether for food, fuel or clothing, &c., the habits of the applicant, whether temperate or otherwise, the cause of need, if we can

ascertain it, with other general remarks. In recording the nationality, we do not always give the birth-place, but the parentage. A child born in England of Irish parents would be recorded by us as Irish, and a Frenchman born in Canada as French; for in our investigations into the source and cause of poverty, political qualifications are nothing, but national habits and national characteristics are much.

The object of this record is not to satisfy our curiosity, but to ascertain, as far as possible, the influences which tend to produce poverty. When I entered upon the duties of the Ministry-at-Large, I saw a wide field for observation and study open before me, and I determined to improve it to the best of my ability. I believed poverty to be artificial and not natural. The earth brought forth in abundance—enough for all—and if there was want it must be the result of accidental causes. To discover these became my earnest desire. Intemperance was seen to be the immediate cause, perhaps, of the most of the destitution we were called to relieve, but, it seemed to me that intemperance itself must have a cause; that some law determined its ratio among a given class or people. Neither intemperance nor poverty is equally distributed among all classes and nationalities, and to discover the lurking places of these evils and the influences producing them is a part of the work of this ministry. Having ascertained *where* the evil is found, we are prepared to inquire *why* it is. For example, if out of one hundred applications for aid, fifty were received from this or that class or nationality, we should suspect there was something in their laws, their religion, or their social regulations, or other peculiar conditions, to produce, or at

least, give a tendency to pauperism, and a faithful study of these conditions would be likely to reveal the fact. When, in an American city with a native population predominating, we receive two applications from those of foreign parentage to one of American, we may justly ask, why is this difference? And still further, when from two foreign nationalities, the difference is as one to four, the question is reduced to a still finer point.

When we have had an opportunity to study these laws and influences in all their bearings, we may give the conclusions to which they seem to us to point, but for the present our desire is simply to explain our object and methods, for there seems to be a lack of understanding in regard to these as well as other particulars relating to our work. For instance, it is often asked how this ministry is supported, and whether the city has anything to do with it or not. A reference to our "Financial Statement" at the end of each annual report, will show the source from which we derive our pecuniary support, but to make it plainer, I will give a brief explanation of our finances here:

This institution is purely charitable, and has no connection whatever with the city government. Our funds are derived from voluntary contributions, subscriptions, parties and entertainments held for that purpose, and from legacies. The last, except the Nesmith Fund, is very small. The "General Fund" is raised by subscription, and contributed by the larger corporations of the city, and is applied to the necessary expenses of the ministry. It amounts to about \$2,000 a year. The "Charity Fund," is applied to the relief of the poor, and has averaged the last three years about \$2,800. It is kept in four

accounts. First, all sums contributed to the Ministry-at-Large, for the benefit of the poor, without restrictions or special directions, are paid into the treasury of the Lowell Missionary Society, and become subject to our general rules. It is appropriated monthly by the directors of the society, and is understood to apply to such only as may be in *temporary* need, and not to those who by reason of age or otherwise may have become permanently dependent, nor to those belonging to any other city or town. Any departure from this is exceptional. This fund averages from \$800 to \$1,000 a year.

But there are cases sometimes falling outside of these rules, that we desire very much to relieve. To meet these we make special appeals, and the money received thus is credited to a "special" account, and applied to the cases designated by the giver. To this account also, for the sake of convenience, are placed the Sunday School collections, and other sums especially restricted in their application or left "optional," to be applied to worthy persons not otherwise provided for. This sum, the present year, amounts to \$416.66.

There is also the income of a small legacy which applies exclusively to those worshipping at the Chapel, and to none others. And lastly the Nesmith Fund, which, though disbursed through the agency of this ministry, is held and controlled by five trustees appointed for this purpose, to whom we render a separate annual account. This is \$1,500 a year, besides the interest which accrues while it is being disbursed. It applies *exclusively* to *residents* of Lowell, who, by a little timely aid, may *soon* become *self-sustaining*.

It will be seen, therefore, that this ministry does not contemplate the feeding, clothing or lodging of strangers passing through the city, although we are not indifferent to the claims of humanity from whatever source received. I spoke of this class of mendicants last year, and need only here to allude to the subject again. One thing, however, is worth noting. Those moving planets, appropriately known as "tramps," almost invariably come in rags and ask for *clothing*. This is done from door to door, and from city to city, and we happen to know that they often receive it. The question is what becomes of it? They are always getting and they are always needy. That octogenarian, the assumed "Rev. John A. Thompson," well-known to some of our clergymen, and afterwards the guest of our excellent high sheriff for thirty days, had succeeded in collecting a large quantity of excellent knit goods, all new, from some of the kind hearted ladies of the city, before applying to me for other wear. Another called at a certain house in the afternoon and was supplied. In the evening he called at the same place again, in search of "the missionary," as destitute as before of clothing, but well supplied with drink. He had learned the art of warming the inside, rather than the outside, with his garments! The clothing thus obtained is, doubtless, "shoved up" for drink.

Nor does this ministry undertake the entire support of a family actually living in the city. Its mission is to *help*, not to *support*. Its benefits are in the nature of a gift, and not the payment of a claim,—something *optional*, that carries with it the good will of the giver. This is one of the drawbacks on established charities. It is difficult to preserve that which makes it a *charity*,—the

bestowal of love. It is apt to come to be regarded, both by the dispenser and the receiver, as a sort of a pension or dower to which the applicant is entitled, and it is demanded as a right rather than asked for as a favor. One woman, who, it was said, left Lawrence and came to this city because she thought she could get more aid here, said to me in a very emphatic manner, speaking of the Chapel, "The things are *there*, and I am going to have them."

But I am happy to say, I do not see many such exhibitions of human nature among the poor. They are no more selfish than other people and no more ungrateful. Indeed the more I see of them, in their trials and their privations, the more respect I have for them. True charity looks beyond the outward,—the rough exterior, which is but the product of circumstances,—to the interior, the finer qualities of the soul, where it beholds still, as in every human heart, the image and likeness of God.

But if the material aid, which it is your privilege to dispense through the agency of this ministry, brings gladness to many a household and courage to many a desponding heart, there is still a deeper joy and a more lasting good secured, to not a few, through the means of the worship of the Chapel, free to all. Hunger relieved, returns again ; but a soul saved from sin, becomes itself a centre of good from which flows out, in every direction, the very essence of charity,—that faith and love which quicken into being the dying embers of a better life in many a soul.

It is with pleasure that I witness the result of the work of our Sunday School as it goes quietly on. The

singing is by the children under the direction of my assistant, who has the immediate charge of the school. For more than four years she has met with the children every Sunday morning and sung with them from one to two hours, and the result has been gratifying. Strangers, and judges of music from other cities, have borne testimony to the excellence of the singing in our Sunday School. The school numbers upon its roll 232, with an average of 84. This is the highest average we have ever had. The highest number present at any one time was 112. The number at present connected with the school is 134. This is about the usual number of our *regular* scholars. The others, that fill the roll, are more or less transient, either going from school to school or from place to place. Sometimes they attend two or more schools at the same time, seeming to act on the principle that "the more of a good thing the better." It is mainly upon our *regular* scholars that the gratifying results of the excellent teaching with we which are supplied is chiefly seen. As I watch it from week to week and from month to month, and mark the gradual change which takes place,—the silent but steady unfolding and growth of the moral and religious sentiments, together with the improvement of manners and dress, my soul is filled with delight, and I repeat the words of Jesus with new interest, "Is not the life more than meat, and the body more than raiment?" To feed the body when it is faint is a charity, but to feed the soul, hungering for the bread of heaven, is divine love. Christ did both.

We have at present connected with the school seventeen devoted and faithful teachers and a librarian, to whom we desire to express our best thanks. The other

services of the Chapel suffer no diminution of interest. The congregations throughout the year have been good and attentive. The communion of the Lord's Supper has been administered once in three months, and, at each observance, members have been added to the church. There is a class of young people growing up in the church who are already becoming good helpers in our work.

Our Temperance Society has a membership of 114 persons, and its interest is seen in the fact that it has expended over \$200 this Fall, in enlarging and beautifying the hall, in which we meet every Thursday evening. Our numbers are constantly increasing, and we believe it to be the instrument of a great deal of good. Its sessions are characterized by an earnest purpose and a hearty good will.

The Sewing School maintains its numbers and interest. It brings in a large class of little girls, in no other way connected with the Chapel, and is doing well, sowing the seeds of future industry as well as the seams of a coverlet.

One dark shadow only has been thrown across the page of our history during the year. Time, in its onward march, has borne with it one of our truest and most valued friends and supporters. Peder Anderson, for many years a Director of this Association, whose clear judgment and practical ideas rendered his services invaluable, dropped the mantle of the soul and passed to the reward of a good and Christian life. Though deprived of his labors, his spirit remains, stimulating and guiding the hands that have voluntarily succeeded to his noble work.

Although the demand upon our resources, especially during the first part of the year, has been unusually large, the responses to our appeals have been equally prompt and generous. From all sides, regardless of sect or denomination, money and clothing have been sent in. The rich are not indifferent to the claims of the poor, when they are assured of their necessity and worthiness. It is with pleasure that I bear testimony to their generosity. I am not unmindful of the fact that there is a limit to giving; that you have other calls and other duties to perform, and I am, therefore, all the more grateful for the kindly remembrances which have been shown us. Were we to name all our contributors the list would be too long for this report, but we may be pardoned, I know, if we mention Mr. Albert H. Wheeler and other young men associated with him, through whose efforts we received \$439, at a time when it was much needed; Mrs. Darracott and her friends, by whom \$318.50 were added; the several sewing circles which have supplied us with the proceeds of their labor; the Lowell Gas Light Company, which contributed ten chaldrons of coke; Mrs. Tufts, who, though out of town, sent her usual donation of over sixty garments made by her own hand, and Rev. Horatio Wood, the steady friend of this ministry and of its minister, to whom we never turn for counsel in vain. To these, and to all others who have contributed in any way to our mission, we desire to express our thanks.

In looking back over the past year we see much, very much to be grateful for. Never before have so many friends gathered around us, never have we seen a kindlier spirit manifested by all Christian denominations, and

never before has this mission gone out so widely in its charities, and never has the work appeared to me so grand, useful and necessary as at present. But if the clouds withhold the rain, the streams dry up. The money that goes out must return again to the treasury, else our charity will cease to flow. The greatest need, as we have seen, is experienced in the early part of the year. The demand will be great the coming months. The mild Autumn is over, and Winter is here with its pinching cold. The Young Men's Christian Association, whose worthy president and secretary enjoy our fullest confidence, recognizing the fact of a hard Winter before us, has entered more fully upon the work of the relief of the poor than ever before, but we must not drop our armor on this account, but rather join with them and work shoulder to shoulder in a common cause. It has given me great pleasure to co-operate with its secretary, and with those clergymen who have joined me in the relief of the poor, hitherto, and it will give me no less pleasure to do so in the future. There is enough for all to do without slackening our hand, for when we have all done our best, we shall find there is still work needing to be done. Then

"Fill up each hour with what will last,
 Buy up the moments as they go,
 The life above, when this is past,
 Is the ripe fruit of life below.
 Sow love, and taste its fruitage pure,
 Sow peace, and reap a harvest bright,
 Sow sunbeams on the rock and moor,
 And find a harvest-home of light."

Respectfully submitted.

H. C. DUGANNE.

Lowell, December 31, 1874.

A P P E N D I X .

At the annual meeting of the Lowell Missionary Association, at which the Report was read, on February 7th, prayer by Rev. J. L. Seward preceded it, and the Report was followed by remarks from the President, from Rev. Horatio Wood, the former Minister-at-Large, from George F. Richardson, Esq., one of the Trustees of the Nesmith Fund, commending its ministrations by Rev. Mr. Duganne, and from Mr. Cyrus H. Latham. The timely remarks of Mr. Wood are added by request :

The first charitable organization of Lowell was the Lowell Dispensary, established in 1836, the year Lowell became a city. It has never covered the ground called for by its objects and the need of the city, but we trust that it may yet. The second was the Howard Benevolent Society, instituted in 1840, "to aid the industrious and moral poor." In five or six years it yielded to the broader and more vigorous organization of the Ministry-at-Large. This had the advantage of an agent, all whose time was spent among the poor, getting information of their wants and their ways, and devoted to their interests, not only their material, but their intellectual and spiritual interests—without any reference to nation or church. So stood forth the Ministry-at-Large, the third charitable organization of the city. It was started in 1844. As during the last year it completed its thirtieth year, and we have now the thirtieth report, it is fitting to cast an eye back upon the past.

At the time the Ministry-at-Large was established, the city was flooded with beggars, calling at houses every hour of the day. Their

bags and baskets were ordinarily filled. Counters at the stores, pockets on the street, and wardrobes of houses were besieged for the needful and comfort, which were not withheld. Stories were believed, the more pathetically related the more readily credited, and compassion gave way. The result was that dependence was learned, idleness and laziness encouraged, and imposters could live without work, have occasionally a good turkey supper, and invite, scripturally, others in "from the lanes," and, unscripturally, drink rum and go to ruin—their children growing up in vagrancy and vice. This is a true statement. The ministry commenced a task of making investigation, exposing imposters and the unnecessarily idle, putting children into school, and helping only real sufferers to the extent of a virtual claim, and in a way to unmake poverty. The system pursued was so strikingly beneficial to the city that the city government, after three years, entered upon the same course of action with regard to paupers. The outside relief which, in 1846, amounted for board, fuel and groceries to \$3,315.78, was reduced in 1848 to \$1,315.88; in 1849 to \$786.07; in 1850 to \$481.97. The city has since followed the system of not giving alms without investigation with more or less fidelity. This was the first marked benefit of this institution.

The second, in the line of alimony, was its action under the heavy immigration from Europe which crowded into Lowell. We urged the superfluous population out of the city, withheld the help that would give it a footing, scattered it to other centres of growth and prosperity, and obliged the shiftless from neighboring states to go back into the country whence they were sent and came. To this action the city joined itself. This required a great deal of persistent effort, which was attended with much success. It was very important, as a superfluous population begets misery and vice.

The third marked benefit of this ministry was its early and persistent endeavor for a house of reformation for vicious and vagrant boys who abounded in the city, pilfering about the streets, and meeting in circles in private ways to read obscene books, gamble, &c. The reform school was finally established in connection with the poor farm through the immediate endeavor of a member of this society, then Mayor J. B. French. This was in 1852. In 1854 a truant agency was established, through influences proceeding from this ministry, which also made great exertions to sustain and continue it, when violently opposed even

by the mayor. Nothing has done so much to arrest the downward tendency of our youth as this agency. The change for the better that it has wrought among the children of the poor and of all classes is wonderful.

A fourth marked benefit of this ministry was the evening schools, begun with the beginning of this ministry, and carried on by it for twenty-four years, at a trifling expense, until it had under its instruction at one time thirteen hundred scholars, and in the aggregate, during its course, nearly twenty thousand of youths and adults from among the most ignorant of our population and the most exposed to vice.

A fifth marked benefit has been its efforts in behalf of temperance, its publication of the facts of intemperance, its earnest appeal and its efforts among the homes of the poor to remove this greatest cause of downfall and woe.

Beside these marked benefits woven into the history of the city and helping it in its advancement of what is noble and of good report, there must be considered the constant, simple, practical preaching of the ministry to such of the poor as could be gathered within the walls of its chapel; but more than this, religion carried into the abodes of thousands where, otherwise, its light would not shine. Its efforts, too, to save children and set them into life in a moral and religious condition far above that of their parents.

Considering all this, and more, were there time to enlarge, with all that has been done by the ministry to lessen suffering, save life and prevent pauperism, do you, can any citizen regret that the machinery of this organization was set in motion? Can you regret its achievements and results? Have you anything to be ashamed of in its present position and bearing? Have you not rather a clear conviction of its eminent utility? Do you not honor and confide in Mr. and Mrs. Duganne? Has not the past of this ministry been a power, is it not a power, will it not be a power among fortunes, philanthropies and the poor, for the good of the city? Does not the retrospect, and aspect, and prospect of this humble, but exalted ministry ennoble you, give you the noblest satisfaction, and impel you to do more than you have done, all that you may be called upon to do to sustain and extend its utility? This ministry is the doing for others, the lowliest, the most ignorant, the weakest, the most suffering. Doing for others was the Master's life and cross and epitaph. Doing for others shall be our highest distinction, our crown of rejoicing.

FINANCIAL STATEMENT.

GENERAL ACCOUNT.

RECEIPTS.	
Cash on hand,.....	\$794 07
Collections by Wm. Lamson, ..	962 00
From Manufacturing Co's,....	1068 00
Interest on deposits,.....	74 99
Collections by P. Anderson, ..	50 00
	\$2949 06

EXPENDITURES.	
Salaries,.....	\$1700 00
Janitor,.....	96 00
Fuel,.....	59 50
Gas,.....	34 88
Organist,.....	48 00
Printing,.....	39 00
Collecting,.....	72 40
Incidentals,.....	43 57
	2093 35
Balance,.....	\$855 71

CHARITY ACCOUNT.

RECEIPTS.	
Cash on hand Jan. 1, 1874, ..	\$206 94
From Collections in Unitarian Church,.....	116 00
From Thanksgiving Collections,.....	60 00
From Holbrook Fund,.....	30 00
From Dalton Fund,.....	50 00
From Collections by Messrs Marden & Rowell,.....	50 00
From Charity Party by A. H. Wheeler and others,.....	439 00
From Private Theatricals by Mrs. Darracott,.....	318 50
From a Birth-day offering,...	100 00
From Dr. W. G. Ward,.....	25 00
From Mrs. G. V. Fox,.....	25 90
From L. Kimball,.....	25 00
From Mrs. and Miss Dana,...	30 00
From Miss Penhallow,.....	10 00
From Miss Susie Chase,.....	10 00
From Mrs. Nesmith's Parlor Entertainment,.....	125 00
From Children's Parlor Entertainment,.....	15 35
From Sundry Collections by H. C. D.,.....	55 85
From the Special Account, ...	110 00
	\$1801 64

<i>Special Collections.</i>	
From Mrs. and Miss Dana,...	\$111 00
From A. C. Skinner,.....	25 00
From Christmas Collections, ..	37 37
From Temperance Society,.....	55 55
From Sunday School Collections,.....	40 44
For Strawberry Festival,....	14 10
From other Collections,.....	133 20
	416 66
From Nesmith Fund,.....	1450 00
	\$3668 30

EXPENDITURES.	
From Charity account of L. M. Society,.....	\$1035 87
From Special Collections,....	416 66
From Nesmith Fund,.....	1450 00
	2902 53
Balance,.....	\$765 77

